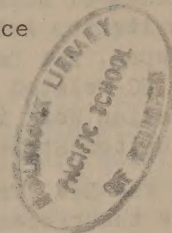


## IN THIS ISSUE:

No. 400 - Nov. 26, 1971

First Post-confusion Theological Seminary Conference  
COC/IBC Seek to Reroute Mission Traffic  
Manabe Dies at Age 87  
Ys Prepare to "Open the Door of Tomorrow"  
Ecumenical Installation for Ruklic of TUC  
Moden Celebrates 20th Anniversary  
Tsurukawa Graduates 12th Asian Leadership Class  
Headline-making Events



NEXT ISSUE: DEC. 17

## FIRST POST-CONFUSION THEOLOGICAL SEMINARY CONFERENCE

"What is the new direction of theological schools and of cooperation among them in the post-confusion days?" was the chief concern at the Consultation on Theological Education held at Tozanso, Nov. 22-24. All member schools but one were represented at this historic event in the life of Japan Association for Theological Education (JATE)--an event historic in that for the first time the representatives went into positive discussion, in depth, about theological education. During the two-year interval of confusion it had been impossible for people to exchange constructive opinions.

Pres. Toshio Sato of Tokyo Union Theological Seminary took the recent history of the Student YMCA as an example of the present situation of the Christian community, pointing to the loss of religious vitality in the movement in the last ten years. To overcome this situation, Sato said, it is important 1) to distinguish the world revealed by the Bible from the political, social world, 2) to give theological students mature knowledge in the social sciences lest they come to believe in some romantic interpretations of certain ideological political ideas, and 3) to try to restore the balanced integration of Biblical science and church dogmatics.

The agony and the task of theological schools were developed more concretely by Pres. Yosuke Magaki of Lutheran Theological Seminary. In a humble, candid way, he described the weaknesses he faces as he tries to tackle internship, refresher courses, lay education, internationalism, curriculum, fellowship between students and teachers, and management.

Prof. Robert Fukada of Doshisha University School of Theology followed this with the voice of the school that is part of a university. Defining theology as the systematization of faith in the Gospel that directs man to live with fellow men and with God in the total contemporary world situation, he stressed the importance for theological education of an approach consolidated with other sciences. A dire need is for theological schools to think of what education is rather than to confine themselves to what theological education is, he said.

The third type of theological school represented was the kakushugakko, which is not accredited as a college by the Ministry of Education. Such schools cannot issue academic degrees but they do have complete freedom with regard to what they can teach. Discussion lingered for some time at the point of the merits and demerits of various types of schools in producing church leaders.

The Rev. Mr. Tomomi Kimura, one of four participants from the "church" side, stimulated debate by questioning the advantage of being accredited if on some occasion the Ministry of Education may interfere with school policies. Those related to accredited schools denied this possibility although kakushugakko boasted of the freedom they enjoy.

(continued on page 6)

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CCC/IBC SEEK TO REROUTE MISSION TRAFFIC

A two-way multi-lane highway to replace the present one-way street of mission cooperation was projected by the Consultation on Future Directions and Policies of Japan-North American Cooperation held at Atami Nov. 18-19. The Consultation related primarily to bodies belonging to the Council of Cooperation: in Japan, The United Church of Christ in Japan, the Christian Social Work League, the IBC-related Schools Council; in North America, the Interboard Committee for Christian Work in Japan, composed of representatives of seven denominations in the United States and Canada.

The Rev. Mr. L. Newton Thurber (representing IBC) presented a plan to replace the present IBC with a new instrument. The new committee, "Japan-North America Committee for Ecumenical Mission" (JNACEM) would be composed of functional specialists as well as area specialists from the cooperating denominations; it would be concerned with Japanese involvement in mission in North America as well as with North American denominations' participation in Japan; it would invite the Japanese church to participate in the committee and would be open to other denominations and organizations who might wish to join.

The desirability of mutuality and cooperative efforts at every point of North America-Japan involvement within Japan was underscored in a paper on future directions and policies presented by the Rev. Mr. Yoichiro Sasaki, chairman of the CCC Policy Committee. The paper emphasized the need for Japanese bodies to assume fuller financial responsibility for missionary salaries and work budgets but cautioned that this cannot be fully achieved for some time to come.

The Consultation recommended continuing study and implementation in the near future of proposals for future missionary support and work budgets to be the shared responsibility of North America and Japan. While the plans relating to educational institutions are the most advanced, the philosophy of shared support is seen as ultimately applying to other categories of assignments as well.

The fact that economic conditions will create their own stop-and-go's along the highway was evident throughout reports and discussion at the Consultation. North American spokesmen referred to heavy decreases in giving on the part of their churches, to the designation of an increasing proportion of contributions to national needs, and to resulting sharp cutbacks in funds for overseas work.

The search for national identity and the failure of their churches to respond fully to the social and spiritual challenges of the times were among problems cited by speakers from North America--the Rev. Dr. Charles Germany on the situation in the United States and the Rev. Mr. Frank Carey on Canada. The words--"we need you"--were addressed repeatedly by the North American representatives to the Japanese churchmen, educators and social workers present.

The momentum to bring about changes in the CCC in Japan and the IBC in New York was given further impetus by the Consultation's adoption of recommendations that call for preparing detailed plans of IBC and CCC restructurings by spring of 1972.

MANABE DIES AT AGE 87

The Rev. Mr. Yoriichi Manabe, who played a dominant role in the life of countless educational institutions, social work institutions and churches over the span of his lifetime, died in Tokyo, Friday, Nov. 19, after an extended illness. Manabe was chairman of the first General Assembly held by The United Church of Christ in Japan, in 1941. He was for 20 years chairman of the Christian Social Work League, having been dubbed "Mr. Social Work" in view of his unflinching support and defense of social work institutions and their needs. He also held important posts in many welfare agencies until failing health in recent years forced him to relinquish some responsibilities. He was chairman of the Board of Trustees of Aoyama Gakuin at the time of his death.



YS PREPARE TO "OPEN THE DOOR OF TOMORROW"

"The YMCA is the most effective social education institution in Japan," declared a guest speaker at the 34th General Assembly of the YMCA National Committee, which was held Nov. 13-14 at Tozanso. The Assembly theme, "Open the Door of Tomorrow," was pursued from various angles.

The Guest speaker was Prof. Hideo Fujiwara of Osaka University, who for some years served as director of the Social Education Section of the Ministry of Education. Talking on "Education and Personality Formation," Fujiwara questioned the concept in Article One of the Fundamental Law of Education to the effect that the aim of education is personality formation. Personality cannot be formed by education, he said, because no creature can create other creatures. Education only aids in the self-formation of personality.

Fujiwara defined "social education" as an enterprise which helps the individual develop his own personality through the means of organization. Unlike some other countries in which emphasis has been put on developing civilian social education institutions, in Japan the government has totally neglected civilian participation in social education, he said. In this sense, the YMCAs have made a great contribution--and a surprisingly successful one--to Japanese society in the creation of a unique indigenous approach to social education.

As though to prove the success, retiring General Secretary Arata Ikeda cited several signs of progress in his statistics on the post-war period:

- 33 city Ys, 18 campsites and 5 student buildings have been established since the end of the war
- there are 43,232 members in 129 city Ys, compared with 14,265 in 1960
- 5.5% of the members are baptized Christians
- there are 905 full-time staff members, 3,855 part-time or volunteer leaders
- 6,680,715 persons used Y facilities in 1970, including
  - 7,915 boys
  - 15,774 young persons and adults in group activities
  - 9,605 persons in gym classes
  - 55,084 persons enrolled in various education courses

Research staff member Kentaro Shiozuki reported some of the findings of the Study Committee on the Paris Basis--a statement of the basic principle of YMCAs throughout the world. The Study Committee is proposing that a choice be made between two new translations--translations that are, in fact, new interpretations. The differences in translations revolve particularly around sections which read, in English: "desire to be His disciples" and "efforts for the extension of His Kingdom amongst young men." Although discussion in depth did not follow the presentation, one could sense that the topic touched deeply the Christian concerns of most participants.

A three-year Advance project on physical training was presented with much enthusiasm and accepted equally enthusiastically. The project calls for a high priority to be given to physical training in the total program of personality development. Y physical training is not, it was stated, concerned only with the body--it serves to develop total personality--mind, body and spirit. Activities cited were early morning cycling for boys and girls, physical training for those children who are found to be in poor physical condition, classes for housewives to restore confidence in themselves as leaders in their communities.

The Assembly closed with General Secretary-elect Yasutaro Owaku's presentation of his vision, which emphasizes the importance of helping local Ys, as well as responding to calls for cooperation with YMCAs of other countries, especially other Asian nations.



ECUMENICAL INSTALLATION FOR RUKLIC OF TUC

by Betty Hemphill

The new pastor of Tokyo Union Church, the Reverend Mr. Erwin R. Ruklic, was installed Oct. 31 at an ecumenical service conducted by Robert F. Hemphill, vice-chairman of the board of elders. The Revs. Robert Johnson, Carl M. Westby, John M. Nakajima, James Phillips, Christopher L. Webber and Fr. Campion Lally participated in the installation, representing Tokyo Union, Lutheran, Anglican, Roman Catholic and NCC groups.

Ruklic previously served four years at the International Church in Bangkok, Thailand. Throughout his American and overseas pastorates he has been a steady advocate of inter-church cooperation and communication. While serving the Westminster Presbyterian Church in Madison, Wis., he was vice-moderator of Catholic-Protestant dialogue groups formed after Vatican II and was instrumental in assisting an order of nuns to establish an ecumenical center. He participated in ecumenical seminars on pastoral counseling at St. John's University and organized exchange Thanksgiving services with a nearby synagogue. In Bangkok, where the International Church is a part of the United Church of Christ in Thailand, he maintained a close relationship with the Roman Catholic Church of the Holy Redeemer as well as with the Thailand Chinese Protestant congregations. He remembers as particularly stirring the Easter sunrise services in which most of the Christians in Bangkok participated.

A native of Illinois and a minister of the United Presbyterian Church, USA, Mr. Ruklic has chaired denominational committees on adult work, church and society, hospital chaplaincy, evangelism and Christian higher education. His wife, Elizabeth, is a former social worker who was president of the Madison YWCA for two terms and chairman of the Extension Work Committee of the Bangkok YWCA. She also served as an advisor to the Christian Women of the 6th Pakh (district) of the Church of Christ in Thailand. The Ruklics have two children, Susan Ruklic Wolf and Peter Ruklic, both now in the United States.

Ruklic sums up his views of his ministry in this way: "I know from my experience in Bangkok, that there is in a different culture an even greater need for undergirding personal faith, sustaining family life, and keeping alive the awareness of personal relationships not only with other Christians but with non-Christians as well. The life of the Church as well as the pastoral ministry must be directed to these critical needs."

MÖDEN CELEBRATES 20TH ANNIVERSARY

The Japan Christian Council for Evangelism with Blind People (referred to in Japanese as Mōjin Dendō or Mōden) is celebrating its 20th anniversary. A special program will be held Wed. Dec. 8, from 2:00-3:30 p.m. at the Japan Christian Center, with some seventy persons in attendance.

At this celebration words of congratulation will be brought by Bishop David Makoto Gotō, chairman of NCC, and other Christian leaders. Mōden will express special appreciation to three persons: the Rev. Mr. Ryoza Ishimatsu, Mr. Kakuji Ōno, and Mr. Kanjirō Teramoto. Ishimatsu, a retired Lutheran pastor, and Ōno, chairman of the Hyogo Christian Association for Blind People, will be recognized for the many contributions they have made to the activities of Mōden since its founding. Teramoto is a layman who has given generous financial support to the activities of Mōden over the past five years, being one of the many sighted Christians who understand and undergird its activities.

The Council was established in 1951 to provide ecumenical fellowship among blind Christians in Japan through young people's conferences, retreats, counseling, translation of materials of spiritual guidance into Braille, and other activities.



TSURUKAWA GRADUATES 12TH ASIAN LEADERSHIP CLASS

by Miss Gretchen De Vries

Tsurukawa's green fields, wooded slopes and grazing cattle contradict the usual urban image of Tokyo. The site is within metropolitan Tokyo, yet its use is directed to rural life and problems, not only of Japan but of the countries of South East Asia.

Here, on Monday, Dec. 6, the South-East Asian Christian Rural Leaders' Training Course will graduate its 12th class of fourteen persons from nine countries, persons who have completed the nine-month course.

With the graduation of the '71 class, there will be 101 SEAC graduates serving rural communities in Burma, East Pakistan, Hong Kong, India, Indonesia, Korea, Malaysia, Philippines, Taiwan, Thailand and Western Samoa.

Today the world's attention is being focused on the vital importance of developing communities that have the human being at the center of their concern and of training grass roots leaders. For the past twelve years SEAC has concentrated on training such Christians. Admission to the course is limited to pastors and lay leaders who have had experience in local churches and agricultural centers and who promise to go back to their own people to share their burden in the rural areas. "Those 'elite' who escape this responsibility do not find their way to Tsurukawa," says Director Toshikazu Takami.

SEAC graduates are helping fill the leadership vacuum that exists in much of Asia today. Although in some countries, such as Burma and East Pakistan, there is only one SEAC graduate, nevertheless the impact of such a person's dedication, technical agricultural skills and leadership competence is being felt. In Thailand, all key rural leadership positions in the Church of Christ in Thailand are being filled by persons who are graduates of SEAC.

The curriculum at SEAC which prepares men and women for making practical contributions to their local situations is organized into four major areas: 1) the rural church, 2) the rural community, 3) agriculture, 4) field observation trips. Training is given in specific agricultural skills but an even greater emphasis is placed on training in Christian leadership attributes and skills or creating indigenous, creative human communities. Class sessions and discussions are geared to developing a deeper understanding of the Christian church, its mission, and ways of carrying out the mission with awareness of and appreciation for cultural traditions.

The need for sensitivity to cultural situations is underscored by the Rev. Benjamin Asai. Asai, a member of the '71 class, works in the Bastar district of Central India, which is, on the whole, an undeveloped, tribal area. He is district superintendent of the Methodist Church, in an area where the churches are struggling to become self-supporting.

Asai, upon his return to India, will be involved in the development of eighty acres of land in Jagdalpur into a demonstration farm and training institution that will teach agriculture skills to farmers and domestic skills to their wives. With the help of nine circuit pastors, villages will be introduced to improved methods of poultry farming, vegetable growing and rice culture, such as the application of fertilizers, the use of improved seeds and crop rotation. Farmers interested in starting chicken raising will be given 20 eggs, from which they will be asked to return four chickens at the end of four months. The church will help the people organize credit cooperatives. Along with this, the churches in the district will continue their emphases on education, literacy, self-support and spiritual uplift.

Asai, at age 56, is the senior member of the '71 class, whose members range in age from 22 up. Pastors, lay men and one lay women come from six countries. A Japanese is also participating as a full member for the first time.



FIRST POST-CONFUSION THEOLOGICAL SEMINARY CONFERENCE (continued from page 1)

Another topic earnestly discussed was the relationship between theological education and the training of clergy. Are these identical? Is the training of clergy primarily the responsibility of the churches? How far can theological schools go in extending their education so as to produce persons for various forms of ministry? No conclusions were reached, but it was felt generally that this subject needs to be studied in the future.

It was evident that JATE has taken a significant turn. Stimulated by the establishment of the Theological Education Fund (TEF), theological schools in Japan came together first around 1960; in 1966 they formed the present JATE. At that time its main purpose was to receive funds from TEF and distribute them equitably among the schools. The participants at this Consultation expressed their desire for JATE to stand on its own feet. This was apparent in proposals for joint study in connection with field education, exchange of credits among different seminaries, and the identity of JATE itself, which, it was felt, should have a close relationships with--but at the same time maintain a little distance from--the church.

PLEASE CORRECT:

In the Oct. 29, (No. 398) issue of JCAN, in paragraph 1 of page 5, in the article titled "Peacemaking at Close Range", the Rev. Mr. Karl Karpa should have been identified as a missionary of the America Baptist Foreign Mission Society. (He holds reserve status as a chaplain in the Navy but is not on active duty.)

HEADLINE-MAKING EVENTS

. . . . . compiled by Ichiji Yokota

LOWER HOUSE APPROVAL PAVES WAY FOR OKINAWA REVERSION PACT in spite of large-scale demonstrations said to have involved 2 million people and exceed the 1960 demonstrations. Opposition parties, labor union members and students all participated in protests which were peaceful except for an outbreak of violence by radicals. When the LDP ignored Okinawan and other voices of protest and question, confusion reigned, and Diet meetings were suspended. The Nov. 24 vote was taken with Japan Socialist and Japan Communist Parties absent. Treaty goes into effect in 30 days after Lower House approval, whether passed by Upper House or not.

TOP ECONOMIC MISSION TO CHINA RETURNED NOV. 22 urging efforts to prepare way for restoring normal relations between China and Japan and acceptance of the "Five principles for peace" laid down by the Chinese government as the base for such normalization.

NUCLEAR WEAPONS STORED ON THE IWAKUNI BASE? Japan Socialist Party Diet member's claim of evidence that nuclear weapons are still stored at Iwakuni Base, in spite of Japan's no-nuclear policy, stirred suspicion among some but drew refutations from the Japan Self-Defense Force, American government and American base sources. Evidence consisted of 12-year old markings made for training purposes, base telephone directory listings, etc.